National Scene
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THE NORTH WEST FACTS

JETHRO — COLONIAL PATRIOT AND PRECURSOR OF THANKSGIVING DAY

EDUCATION OF BLACKS IN AMERICA: A BRIEF HISTORY

THE HENRY AARON I HAVE KNOWN . . .

Oct.-Nov. 1974

JETHRO: SAVIOR OF PLYMOUTH COLONY

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JETHRO
Colonial Patriot and Precursor* of Thanksgiving Day

BY CLARENCE L. HOLTE

The fact is indisputable that an unheralded black man, a slave, saved the Plymouth Colony in Massachusetts from annhilation by Indians in July, 1676. As the story takes shape from the bits and pieces extracted from reputable books of American history, it will be seen that the subject slave was identified, and that his deed enabled the colonists to ably defend themselves and observe the victory by proclaiming an official Thanksgiving Day — reportedly, the first on record.

The story is just one of many involving black people in the making of America but which most historians have suppressed, distorted or glossed-over. By any standard of measurement, this slave, by reason of his courage, ingenuity, humaneness and patriotism, deserves to be in the front rank of heroes of colonial America.

The most revealing account of the daring of this slave is found in the notes of Samuel G. Drake, appearing in the first volume of the 1865 two-volume, revised edition of *THE HISTORY OF INDIAN WARS,* by Rev. William Hubbard. Drake observes that he had not seen "anywhere else any adequate acknowledgement of the great obligation the English of Plymouth were under to this Negro for saving Staunton (a village) from destruction. He went by the name of Jethro. In the Plymouth Colony Records, V, 216, may be seen the singular order concerning him. It is there said he was 'retaken again by our Army', that 'he appertained to the estate of the successors of Capt. Willett, deceased', that it was agreed 'with Mr. John Sassin, administrator of the said estate, mutually, that the said Negro do forthwith betake himself to his former service, and to remain a servant until two years expired."

Regardless of what our individual reaction might be with regard to the treatment of Jethro by the colonists, it is speculative in relation to Jethro's feelings over the matter, and that information is not recorded in the sources researched.

It is of interest to note that at this point in time, chattel slavery had been existing in Massachusetts for thirty-six years, according to calculations from the two references by historian, George H. Moore, in his book *NOTES ON THE HISTORY OF SLAVERY IN MASSACHUSETTS,* published in 1864. It appears from an entry on February 26, 1638 in the Journal of John Winthrop, Governor, Massachusetts Bay Colony (later merging with the Plymouth Colony) that this date marks the introduction of blacks as slaves in Massachusetts. It reads, "Mr. Peirce, in a Salem ship, *DESIRE,* returned from the West Indies after seven months. He had been at Providence, and brought some cotton and tobacco and negroes, etc., from thence, and salt from Tertugas."

The other reference is to the following statement made by Chief Justice Parsons of the state Supreme Court in adjudicating a case on slavery in 1806. He said: "slavery was introduced into this country (Massachusetts) soon after its first settlement (1620), and was tolerated until the ratification of the Constitution (1780)."

The event regarding Jethro was the initial battle in the King Philip's War which was designed to dispose of all colonists in New England.

King Philip was the chief sachem of the Wampanoag Tribe, succeeding his father, Massasoit, the most noted of Indian chiefs in New England. Massasoit entered into a treaty with the Plymouth Colony in 1621, about a year after the Puritans landed, and he adhered faithfully to the treaty — even helped the colony voluntarily through many of its difficulties during the forty years of the relationship.

King Philip resumed the covenants of friendship after his father's death, and did not violate them for more than ten years. Benson J. Lossing writes the following in his history book, *THE FIRST CENTURY OF THE UNITED STATES,* published in 1875: "But as spreading settlements were reducing (King Philip's) domains, acre by acre, breaking up his hunting grounds, diminishing his fisheries, and menacing his nation with servitude and annihilation, his patriotism was aroused, and he willingly listened to the hot young warriors of his tribe."

King Philip terminated the covenants of friendship and conceived, with consummate skill, the idea of forming an alliance with the other tribes, comprising probably 25,000 warriors, to wage war against the colonists. John Sassamon, a convert to Christianity and a "praying Indian," serving as a sort of secretary to King Philip, learned and informed the colonists of the idea which King Philip was crystalizing. The act was discovered and the informer was killed by the tribesmen. The colonists tried, convicted and hanged three of the warriors for committing the murder. This action fiercely kindled the thrist of the tribe for vengeance. Thereupon, King Philip sent runners to the other tribes with a message urging them to join him in ridding New England of the intruders.

Lossing devotes six pages to King Philip's War but completely eliminates Jethro by name or description. It may be also observed that in the following verbatim account by Hubbard of King Philip's attack on the colony, the reference is only to an unidentified black man:

"For upon July 1, 1676 (changed by Drake to June 26), a party of Indians committed an horrid and barbarous murder upon Mr. Hezekiah Willet in Swanzey (a village, thirty-five miles from Plymouth), an hopeful young gentleman as any in these parts. They used freguently to keep a sentinel on the top of their house, from a watch-house built thereon, whence they could discover any Indians before they came near the house; but not hearing of the enemy in those parts for a considerable time, that necessary piece of circumspection was omitted that day, whereby that deserving person was betrayed into their cruel hands: for within a quarter of an hour after he went out of his own doors, within sight of his house; he was shot at by three of them at once, from every one of whom he received a mortal wound; they after their barbarous manner took off his head, and carried it away with them (which yet was soon after recovered) leaving the trunk of his body behind, as a sad monument of their inhumane cruelty; the same Indians, not being above thirty in number, took away a negro belonging to the same family, who being faithful to his masters and the country's interest, ventured his life to make his escape, which was the preservation of many others: for the said negro being a little acquainted with their language, discovered to the English after his escape; Philip's purpose to seize such and such places: in the first place to assault Staunton (a nearby village) which in probability had been in great danger, if their treacherous plots and purposes had not so wonderfully been made known beforehand. The said negro affirmed, that there was nearly a thousand of them: for he observed that although they had killed twenty head of neat cattle (oxen) over night, yet there was not any part of them left the next day at eight of the clock in the morning. By this special Providence the enemy was defeated of their purpose, and never after had any opportunity of doing any considerable damage to the English in that part of the country. So as after this day we may truly date the time

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* — *"applies to a person or thing paving the way for the success or accomplishment of another." Webster's Seventh New Collegiate Dictionary.*

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JETHRO

Continued from page 3

of our deliverance, and beginning of revenges upon the enemy."

King Philip's defeat dispelled Indian offensives on the other colonies. Should this have occurred, who knows if the colonies could have survived or what the fate of America would have been.

After failing in the assault upon Staunton, King Philip was pursued from one hiding place to another in various areas of New England. In flight and anger, he made wanton attacks upon a number of settlements but, finally he had to bow to superior power. In August, 1676 he returned to the land of his father to die. A member of the tribe shot him and he was beheaded by Captain Church. The head was carried in triumph to Plymouth and placed on a pole. From this time, New England experienced unimpeded growth.

Jethro has not received the honor and place he deserves in American history as others, Paul Revere, for example. He is remembered for riding horseback, from Boston to Concord, during the night of August 17, 1775 to arouse the inhabitants and minutemen of an impending attack by the British — a battle the British won.

Though written out of history in any deserving way, the impact of Jethro's deed has far-reaching effect, as noted in the proclamation appearing in *THE HISTORY OF THE DISCOVERY OF AMERICA,* by Henry Trumbull, published in 1812: "The Governor and Councils of the United Colonies, taking under serious consideration the miraculous escape of the inhabitants of Hadley (another village) from total destruction, and the recent successes of the arms of the English in various parts of the country, appointed the 27th day of August, 1679, to be observed throughout the colonies as a day of Public Thanksgiving and praise to Almighty God."

"This, it may be well to observe," states Trumbull, "was the commencement of an annual custom of our forefathers, which, to the present day is so religiously observed by their descendants throughout the New England states."

In Trumbull's account of the attack upon Staunton, only one reference is made about "a negro man."

The two subsequent instances recorded by Lossing as days for observance of Thanksgiving are as follows:

"A few days before adjournment (of the Congress) on the 29th of September, 1789, a resolution was adopted, requesting the President of the United States to recommend a day of public thanksgiving and prayer, to be observed by the people of the nation, and acknowledgement of the many signal favors of the Almighty, in permitting them to establish, in peace, a free government."

Then, as the War of 1812 with England was drawing to a close, and the dissident political and religious groups were resolving their differences, "a proclamation of peace (was declared), followed by the appointment of a day for national thanksgiving to the Almighty for the blessed event."

In acknowledging the noteworthy historical events which command attention in observance of Thanksgiving Day, let us, in justice, accord Jethro the recognition and honor he deserves.

THE HENRY AARON I HAVE KNOWN...

By Mal Goode
Consultant to National Black Network

WILL 1974 BE HENRY'S LAST YEAR?

Those of us who know Aaron so well are convinced 1974 will be his last year for he has said on many occasions he wants to spend more time with his children. As he told me in Philadelphia, he is now looking forward to the eldest, Gail, graduating from Fisk University in 1975 and then continuing her Journalism studies in Graduate School. Hank Jr., now 17, will finish High School too next year. He is playing football but Hank makes it clear he will never press his sons to pursue an athletic career. He believes the pressure of being Henry Aaron's brother, shortened the career of Tommy Aaron who is now Managing in the Southern League. "They just expected too much of him", Henry said. "Because he was my brother." Larry, 16, and Dorinda, 12 complete the foursome and as their mother, Barbara said recently, "He really misses them . . . he is deeply interested in his children and provides well for them." On many occasions in recent years he has told the writer that he just wants his children to get a good education so they can make a contribution in life. There's little more that he can accomplish except to keep adding to the many records he has already broken and to continue this, even though some have said he has the body, the will, and the determination of a thirty year old, no record will have the importance of spending more time with his fine children. Make no mistake about it, there may not be a 1975 season for Henry Aaron, the great. He told one reporter . . . "I have neglected my children by traveling so much and I want to make it up to them." When the Braves talked aobut moving to Atlanta from Milwaukee eight years ago, one reason why Aaron said he did not want to go to Atlanta was his fear the children would be uprooted from their schools in Mequon, Wisconsin where the family lived. He was also concerned that because of the Southern atmosphere and customs then, the children might not have good schools available to them. However, the Atlanta Chamber of Commerce, then Mayor Ivan Allen, Dr. Benjamin Mays and others assured him not only good schools would be available, but he would be able to buy a home in a substantial neighborhood commensurate with his ability to pay for it, and assurances were given him that an off season job would be available . . . something Milwaukee did not provide.

AARON AND ATLANTA ARE COMPATIBLE

Aaron calls Atlanta . . . "one of the greatest cities in the South" and is high in praise of the fans, the Braves management and his teammates. He recalls visiting tlanta when it was required for Black people to "sit in the balcony of the theatres" and restaurants and hotels were not open to Black Americans. "That's all changed now," Aaron said recently, "and looking back, the Braves move to Atlanta probably helped the city in race relations." We added to that . . . "Henry Aaron, too, had something to do with bringing about the change".

Atlanta's Mayor, Maynard Jackson said recently . . . "so the game has come full circle and baseball is preparing to bestow its highest honors upon a Black man, Henry Aaron. The people of Atlanta, who I am honored to serve as Mayor, are proud to claim Hank as one of the most beautiful of our native sons. His accomplishments bring honor to our city and pride to his millions of fans. I can only add my own sincere congratulations and best wishes to the kind of baseball hero any small sandlot player would be proud to emulate. Right on, Hank!"

It is important to recall that this great super star who was banging out home runs, stealing bases and nonchalantly snatching potential home runs off the walls of stadiums across the nation, was not sought after for public appearances at a $1,000 per, nor for endorsements that would bring him five or ten thousand dollars. Advertising people were fearful of backlash, and some were just plain bigoted thus Henry probably lost several millions in such income on his way to his present fame. Today, it's a million dollar contract with Magnavox and financially handsome contracts with Brute and other products and there's little doubt Aaron will be earning hundreds of thousands for public appearances if he wants to take the time to fulfill such commitments. This writer doubts Aaron will be interested and not because he is difficult, arrogant nor ungrateful, but because he is a dedicated, loving father who as he once said . . . "I've neglected my children and I want to make it up to them."

The Henry Aaron I have known has never changed these past twenty years in attitude, nor philosophy of life. He still remembers his old playing buddy, Billy Bruton, now with the Chrysler Corporation in Detroit, because Billy was a tower of strength and encouragement to him as a rookie. Other long time friends are still just that and this writer knows it well because we had no more difficulty getting to see him June 4, 1974 than we did in May 1954 at Forbes Field in Pittsburgh. The same Hank Aaron, with a mission to see that Black Americans share in the good things of America and that the Aaron children have the best that life can offer . . . in the words of Mayor Jackson of Atlanta . . . "Right On, Hank!"

Melt a man's heart with a gift of Johnnie Walker Red.

The world's favorite Scotch for the world's favorite season.

New Orleans Special

1 can (10¾ ounces) Condensed Chicken Gumbo Soup
1 can (10½ ounces Condensed Chicken with Rice Soup
2 soup cans water
2 cups cooked shrimp, cut up
1 cup cooked cut green beans
Generous dash cayenne pepper
Garlic flavored croutons

In saucepan, combine all ingredients except croutons. Heat; stir occasionally. Serve with croutons. Makes about 6½ cups.

Southern Hospitality Sandwich

1 jar (5 ounces) pasteurized cheese spread with pineapple
¼ cup chopped peanuts
8 to 12 slices pumpernickel bread
8 to 12 slices (8 to 12 ounces) boiled ham
Bibb lettuce

Combine cheese spread and peanuts; spread mixture evenly on half of the bread; top with ham, lettuce, and remaining bread. Makes 4 to 6 sandwiches.

Education of Blacks in America: A brief history

by CLARENCE HOLTE

Synopsis of previous parts:

The first black to settle in the United States were indentured servants but, unlike their white counterparts, they were among a hostile people whose culture and language were totally different to life in Africa. To survive, the blacks had to rely upon their own mental ability to acquire a working knowledge of the ways and language of strange, unfriendly people. Thus, the informal education of the black man in the Western Hemisphere began in 1619 in Jamestown, Virginia.

For economic purposes, and because the blacks were highly visible and without protection of law, their status as indentured servants was soon changed to chattel slavery for life.

Two schools of thoughts prevailed among the colonists with regard to educating the slaves. One school contended that education would generate or intensify a longing for freedom, and that the slaves could be better controlled in ignorance. Some of the advocates for educating them believed that it would be economically advantageous; others were a sympathetic breed who wished to help the oppressed; and there were zealous missionaries desirous of teaching the principles of the Christian religion. In the absence of a concensus on the subject, the dictates of each school of thought were followed in the various colonies.

The teaching of blacks by missionaries began as early as 1634, and it remained a function primarily of the church until the consciousness of the rights of man gained popularity and slavery became more of an issue. In this regard abolitionist societies, in due course of time, assumed the dominant role of educating the slaves. The societies were concerned principally with problems of the slaves and then emancipation. As a consequence, the free blacks did not benefit much from the abolitionist movement and they had to provide education for their children. Notably in Charleston, Savannah, New Orleans, the District of Columbia, and Baltimore, the freemen did a commendable job.

In northern states where antislavery acts were enacted, education of blacks became a vested public interest, and the costs for public schools were assumed largely by the states and benevolent organizations. These institutions produced teachers in sufficient numbers to meet the needs of private schools established by the thrifty element of free blacks; classic examples were in Philadelphia and New York City.

The industrial revolution, involving cotton in particular, and the increasing insurrectionary spirit of the slaves provided the reactionary whites with a convincing argument. As a result passage of stringent laws against educating slaves were enacted in the 1830's in state after state in the South. The pressure of the South on the North became so intense that a number of northern states passed legislation prohibiting entry of free blacks and restriction of their education.

The reactionary legislation in the South caused slaves to commit acts that were insensible to the heart and lustful; stealing, lying, became commonplace, and belligerent reactions increased over the illicit relations forced on their females by slave masters and overseers. To bring the situation under control, the slave masters and overseers encouraged the slaves to mistreat, malign and spy on one another.

Some of the slaveholders, having a sense of duty to humanity, were impelled to find a way of providing the slaves with a semblance of religious training. In this connection, the idea of oral instruction was advanced. Since it was not formalized training that would enable slaves to learn how to read and write, the idea was legally acceptable but not palatable to slaveholders in general.

Oral instructions, however, took various forms since a standard procedure for using it had not been introduced. As used, it was not effective enough and some prominent southern churchmen endeavored to readjust, organize and standardize a system. The churchmen had different ideas regarding the purpose and extent to which slaves should be trained, and the cleavage brought about involvement of a number of highly-placed persons in the country.

As the controversy persisted, the ambitious slaves continued self-education by picking-up knowledge where they could — through contact and observation in the masters' homes; through occupations which were enlightening; through other slaves whose attainments were unknown to slaveholders; through the children of slaveholders' children whom they accompanied to school; from slipping stealthily into back streets to study under a private teacher; and from liberal slaveholders who took it upon themselves to teach their favorite slaves anything they wanted to know. Some of the most illustrious individuals in the history of blacks in America began their education in the matter stated. The struggle of slaves for an education is one of the most dramatic social occurrences in this era of American history.

PART III

Incentives to Flight

Although the sentiment in the South for educating blacks — free and slave — was gradually undergoing a positive change, the prohibiting laws against it were still subject to full enforcement. The blacks felt that they were struggling against odds and dreaded the outcome. This dilemma and the passion for education and a better way of life spurred a massive number to migrate to the free states and to Canada. The free men of ambition initiated the movement, hoping that in the process they would be able to provide refuge for the slaves having the courage to escape.

The movement, extending from around 1815 to 1860, was successful from several points of view: It brought together a number of free blacks to form a beach-head which enabled them to effectively combat the institution of slavery; the educational level was raised through further schooling; more intelligent leadership was produced; and churches were established to fulfill spiritual and social needs.

The extent of the northward movement is reflected in census reports for the period: In 1810, there were 1,160,841 slaves and 107,658 free blacks in the south; and the north had 30,521 slaves and 78,788 free blacks. In 1860, the South had 3,838,765 slaves and 258,346 free blacks; and the North 114,956 slaves (114,931 were in Missouri), and 225,274 free blacks.

The free blacks, assisted by benefactors, settled mainly in Columbia and Philadelphia, Pennsylvania; Greenwich, New Jersey; Boston, Massachusetts; and the black communities in receptive towns of the Northwest. As the slaves escaped to this area across the Ohio River, Ohio became the focal state for settlements in Gallipolis, Portsmouth, Akron, and Cincinnati. In these towns large tracts of land were in public domain. Detroit, Michigan and Newport, Indiana were among the other towns in the Northwest where settlements were established. In the East, the major settlements were in Elmira, Rochester, and Buffalo, New York; and in Pittsburgh, Pennsylvania.

An interesting corollary, in connection with the establishment of some of the settlements and the teaching of fugitive slaves, is the participation of a number of benevolent southerners. They were among the whites who taught blacks despite the prohibiting laws. To continue their work under more favorable conditions, they disposed of their material possessions and followed the blacks to the free states. Prominent among those men were Levi Coffin, a Quaker abolitionist from North Carolina and reputed president of the Underground Railroad, Benjamin Lundy from Tennessee, and James G. Birney, once a slaveholder in Alabama.

The census reports also reflect the educational progress of the black population: In 1850, there were 22,107 children attending school in the free states and 83.5% of the free adult blacks were literate; in the slave states, 4,354 children of free families were attending school, and 75.3% of the free adult blacks were literate. The fact that Virginia enacted a law which prohibited free blacks from leaving the state after 1848 for the purpose of getting an education and return, sug-

Continued on page 9

Mixin' It Up.

Two heavyweights make it together. Your fixin's and Miracle Whip Salad Dressing . . .

Break out your favorite leafy stuff, vegetables, and special chunkies. Top liberally with Miracle Whip. It's that special blend of spices that adds a lively, fresh taste to so many salads. Create instant togetherness that's rich, creamy and delicious.

Serve with pride the salad dishes you concoct. We do. And we know the feeling. Our pride is still in cookin' along with you.

SOUL TRUCK SALAD

- ⅔ cup Miracle Whip Salad Dressing
- 2 tablespoons milk
- Leaf lettuce
- 3 large tomatoes, sliced
- 1 cup radish slices
- ⅓ cup green onion slices
- ½ cup Kraft Blue Cheese Crumbles

Combine salad dressing and milk; mix well. Chill. Place lettuce on serving platter. Overlap tomatoes on lettuce. Top with radishes, onion, dressing, and cheese.

6 servings

The Arts and KRAFT Coalition.

Division of Kraftco Corporation

Education

Continued from page 7

gests that the situation the law undertook to curb must have been a common practice, possibly throughout the slave states.

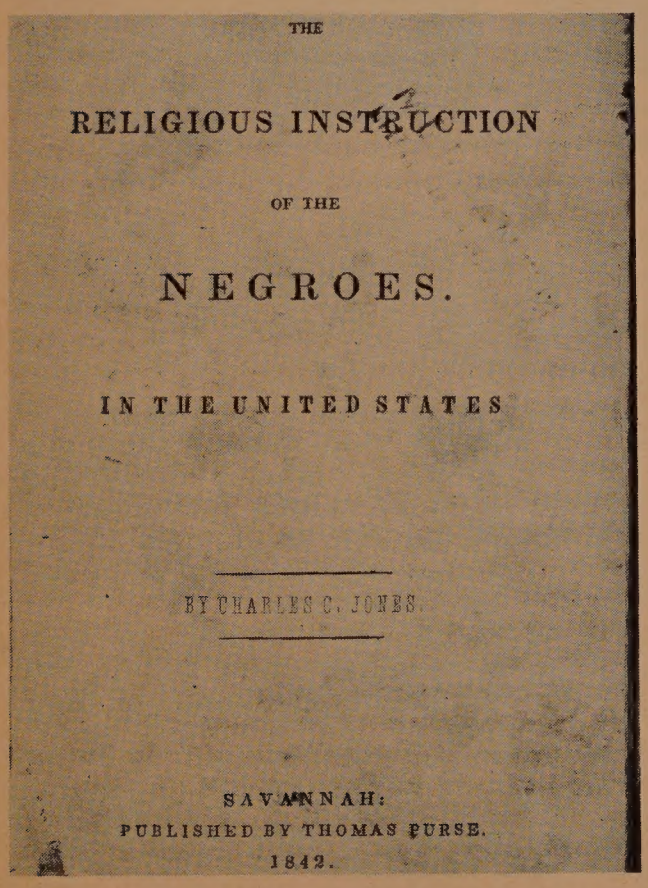
Many of the migrants to free states had unusual capabilities and had acquired the rudiments of education. The added training they received in the free states equipped them for service as abolitionists, teachers, preachers, and other occupations requiring mental development.

Migration to free soil, however, was not without some adversities, disappointments and civil disorders. The influx of blacks in some communities antagonized many whites and necessitated abandonment of a number of settlements as in Portsmouth, and Shelby County, Ohio where the blacks were driven out and, in Mercer County where they were not even permitted to take possession of the farms purchased for them. In Buffalo, New York and Detroit, Michigan, schoolhouses were frequently burned; and to check the influx of free blacks Ohio, Indiana and Illinois passed laws forbidding more of them from settling in these respective commonwealths. Despite the fact that the objectives for migrating North were achieved to an appreciable extent, it often appeared that teaching blacks on free soil was just as unpopular as teaching them in the South.

A Crippling Development

Passage of the Federal Fugitive Slave Law in 1850 made it necessary for blacks to concentrate on ways to protect themselves from capture, and this interrupted educational progress.

The law empowered any claimants of a runaway slave to take possession of him upon establishing proof of ownership before a federal commissioner. No safeguards were included, such as jury trial or judicial hearing for the captive. The law invoked fines of $1,000 and six months in prison for citizens or officials who failed to aid in the capture of fugitives. "Slave catchers" were engaged by slaveholders to do the job for a fee, and they proceeded to extend their efforts by kidnapping any blacks they could to sell into slavery.


THE

RELIGIOUS INSTRUCTION

OF THE

NEGROES.

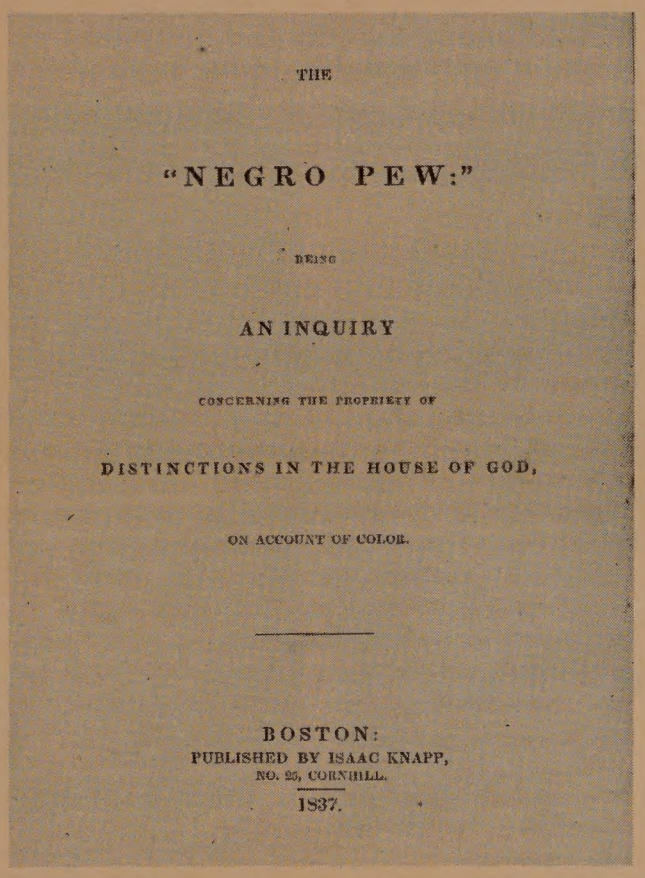
IN THE UNITED STATES

BY CHARLES C. JONES.

SAVANNAH:
PUBLISHED BY THOMAS PURSE.
1842.

Canada A Haven

Immediately after passage of the Fugitive Slave Law droves of blacks from the free states field to Canada where they were sure of retaining their liberty. There, the opportunity for education was brighter, due largely to the fact that many of them who had emigrated were motivated by the education received in the states. In Southern, Ontario where most of them went, they were able to build their settlements in proximity to one another and this facilitated cooperation in matters pertaining to economic and social betterment. In addition, the Canadians were more sympathetic and cooperative than the whites in the free states. This situation later underwent some change, but it never reached the level which prevailed in most of the free states.


THE

"NEGRO PEW:"

BEING

AN INQUIRY

CONCERNING THE PROPRIETY OF

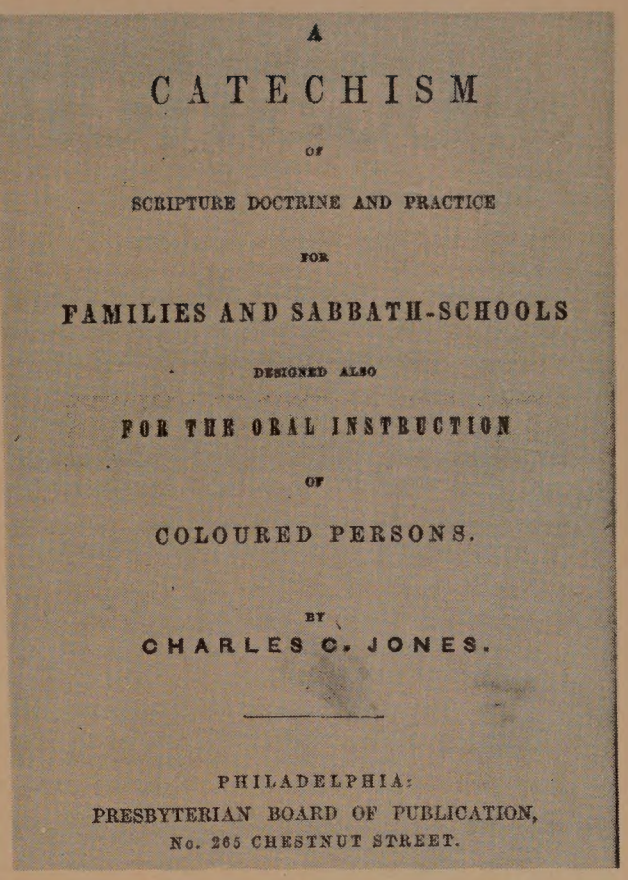
DISTINCTIONS IN THE HOUSE OF GOD,

ON ACCOUNT OF COLOR.

BOSTON:
PUBLISHED BY ISAAC KNAPP,
NO. 25, CORNHILL.
1837.

The unrestricted educational priveleges which Canada offered could not be easily utilized by many children of fugitive slave families. Some were too destitute to clothe their children properly or to maintain their health sufficiently to attend school regularly; and some others were too timid about having their children mingle with white children. In due course, race prejudice asserted itself. In some communities white parents, objecting to sending their children to racially integrated schools, fully utilized the private schools. Partly because of this evidence of prejudice, and partly because of their own preference, the blacks set up their own schools in troubled communities, using provisions of the law which permitted such arrangements.

In 1838, philanthropists established the first mission school for the refugees. Since the idea was to "furnish the conditions under which whatever appreciation of education there was native in a community of Negroes, or whatever taste for it could be awakened there," — the school would be "free to assert itself unhindered by real or imagined opposition." The objectives of the mission school made it immediately successful, and by 1839 the English Colonial Church and School Society had established four schools, under the inspection of Rev. Hiram Wilson, an alumnus of Oberlin College. He ultimately started or inspired the establishment of fifteen schools; then there was a large school at Isaac Rice's Mission. Rev. Rice was a comfortably-placed Presbyterian Minister in Detroit who relinquished the post to become a missionary.


A

CATECHISM

OF

SCRIPTURE DOCTRINE AND PRACTICE

FOR

FAMILIES AND SABBATH-SCHOOLS

DESIGNED ALSO

FOR THE ORAL INSTRUCTION

OF

COLOURED PERSONS.

BY

CHARLES C. JONES.

PHILADELPHIA:
PRESBYTERIAN BOARD OF PUBLICATION,
No. 265 CHESTNUT STREET.

The elementary schools paved the way in 1842 for a higher institution of learning, formally called The British-American Institute. It was also known as the Manual Labor Institute, as well as Dawn, after the settlement built around the school. The settlement and the school enjoyed international success and fame, due mainly to Josiah Henson, reputedly the Uncle Tom character in Harriet Beecher Stowe's "Uncle Tom's Cabin". He was a co-organizer of the school.

Among other blacks who distinguished themselves as educators in Canada were Alfred Whipper, Mary E. Bibb, and Mary Ann Shadd, each was principal of a school.

The mission schools exerted an elevating influence in the settlements where they were located. The residents were neat, orderly, intelligent and believed in the establishment of homes; respected the sanctity of marriage; and exhibited in their daily lives a moral sense of the highest order. Some were shopkeepers, clerks, teachers and preachers. The manner in which these settlements and the people were cultivated attracted the interest of black graduates of northern universities in the states which had begun to admit a few of them as students.

The Sun Begins To Shine Again

As the Fugitive Slave Act became difficult to

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Education

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enforce because of resistance and public opinion in the free states, it became clear to the abolitionists and colonizationists that it was necessary for blacks to obtain higher education to develop the power to work out their own salvation. Although the motivation of the two groups differed, they contributed greatly to the elevation of the race.

The abolitionists advocated higher education for free blacks to use in this country, and the liberal colonizationists contended that the purpose should be to make free blacks so discontented that they would emigrate to Liberia. This policy was one which the colonizationists had been following without publicity, and some free blacks, desiring to expatriate themselves, took advantage of the opportunity for obtaining a higher education. The idea of the colonizationists to have a school for blacks, offering a four-year course, failed in Parsippany, and Newark, New Jersey, as well as in Hartford, Connecticut. Thereafter, they found it advisable to restrict their efforts, as before, to individual cases. Among those who received professional education under the plan were: physicians, William Taylor, James H. Fleet, and Washington Davis of the District of Columbia, John V. De Grasse and Thomas J. White of New York; and in law, Garrison Draper who passed the bar and practiced in Baltimore. The later plan of the colonizationists was to educate emigrating blacks after they settled in Liberia. A number of high schools, the College of West Africa and the Liberia College were established. Many of the prominent men in Liberia owe the beginning of their liberal education to these schools.

Before 1840, it appears that less than fifteen blacks had been admitted for study in the higher institutions in this country. Since this record did not indicate that general admission would become a fact within the foreseeable future, the free blacks and abolitionists concluded that it was expedient and necessary to establish separate colleges for the race. They also felt that labor and study could be combined. In this way, the aristocratic aura of the white college could be eliminated, the students could be more at ease, and the poorest youths would have the opportunity to obtain a higher education.

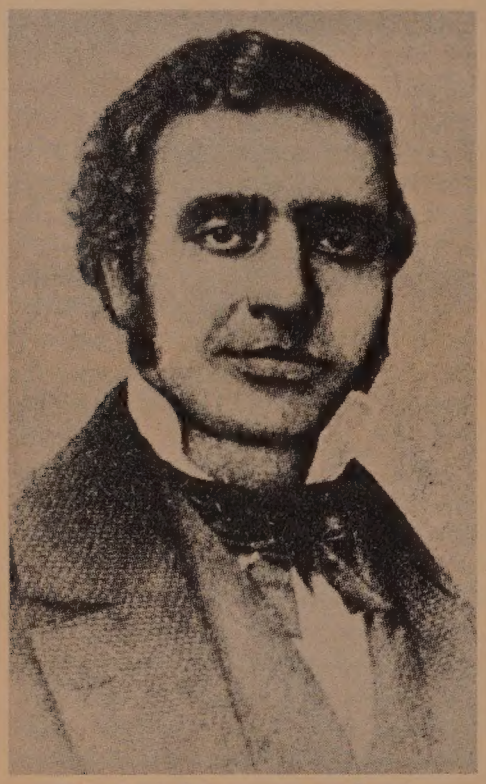
Beginning of Black Colleges

The black college took form through stages of development. In 1839, the Institute for Colored Youth was started in Philadelphia County by the Quakers. They endeavored to provide youths with a good education and useful knowledge of trades and commercial occupations. With this background, they would be able to make a comfortable livelihood and live as good citizens and pious men.

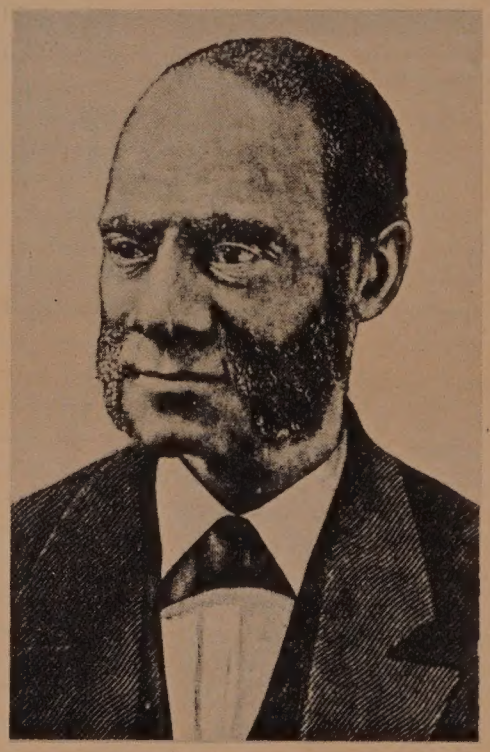
It was determined by 1846 that combining literary and industrial courses did not work, and the latter courses were eliminated. In the reorganization Charles L. Reason, one best black educator of the day, and a poet, was made principal of the institute in 1852. He was a product of the African Free School in New York, a brilliant student and excelled in mathematics through private tutoring. In 1854, he returned to New York to accept appointment as a principal by the Board of Education. The institute, continuing with black principals, attained a creditable reputation into the twentieth century.

In 1849, Avery College in Pittsburgh, named after its wealthy sponsor, was incorporated and chartered to confer degrees. The school held a prominent place in the early history of Pittsburgh but, with the development of the free public school system, it became less of an influence and devoted more attention to industrial courses. After the Civil War the institution took on new life and the course of study was placed on a higher plane, with George B. Vashon as principal. He was black, a poet and was trained as a lawyer. Rev. Henry Highland Garnet was also one of the institution's black principals for three years. He was an editor and a noted international and influential minister and lecturer.

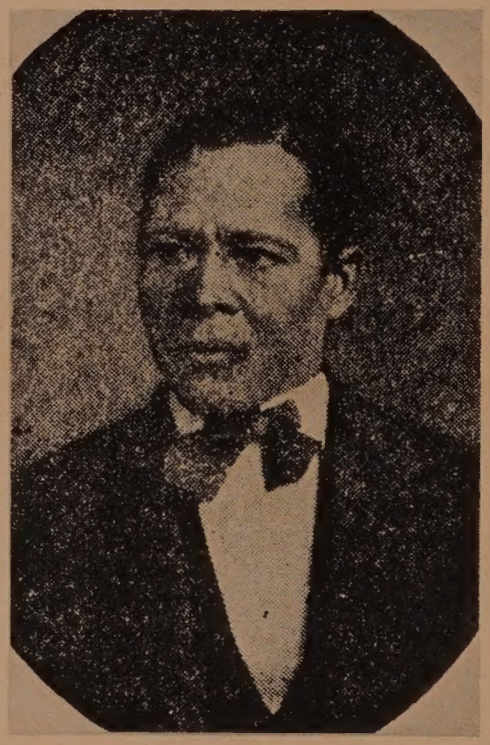
Another movement in the direction of establishing a black college was an academy opened in 1851 by Myrtilla Miner for training female teachers. Miss Miner was a frail, middle-aged white woman from New York. She had the support of ardent abolitionists as Harriet Beecher Stowe. The superior quality of teaching, the range of subjects, and the atmosphere of mutual affection between the white teaching staff and the students were envied and objected to by whites in the city. Miss Miner was accused of educating blacks beyond their station in life, and that her activities might turn the city into a black educational center. Ill health and grief over insufficiency of funds, due to the Civil War, forced Miss Miner to close the academy in 1861.



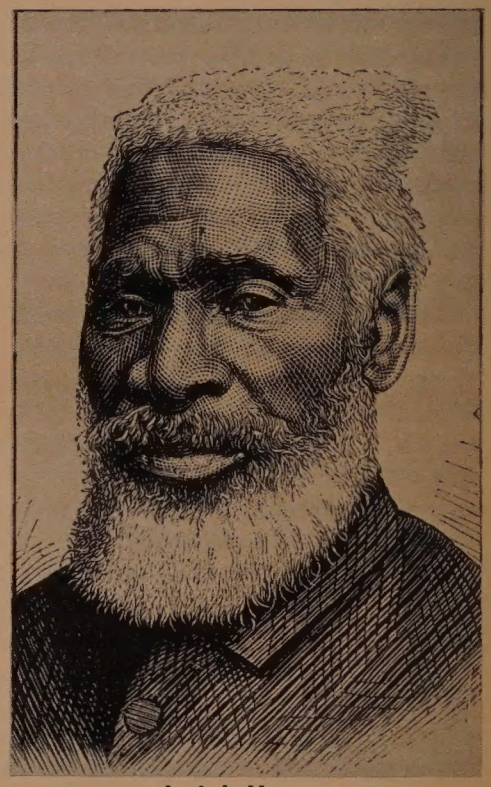
Charles L. Reason, an educator



Henry Highland Garnet, a minister, editor and orator.



William Still, an agent of the Underground Railroad



Josiah Henson

Following the opening of the academy, Lincoln University in Pennsylvania, and Wilberforce in Xenia, Ohio were established as four-year, degree awarding, liberal art colleges.

Fourth and final part next issue.

Sources: The Education of the Negro Prior to 1861, by Carter Goduin Woodson, 1919
An Enquiry Concerning the Intellectual and Moral Faculties, and Literature of Negroes, by H. Gregoire, 1810
American Negro Slave Revolts by Herbert Aptheker, 1943
The Chronological History of the Negro in America, by Peter M. Bergman, 1969
The Secret City, by Constance M. Green, 1967

Clarence L. Holte is a retired marketing executive and the foremost of contemporary collectors of books about black people.

Party-wise Hostess

Do you have a new family moving into the neighborhood?

You probably do because the typical American family moves an average of once every five years . . . so you'll want to give a warm welcome to your new neighbor!

It's a good idea to get acquainted with your new neighbor as soon as her family has had a few days to get settled. So how about inviting her to meet the other homemakers in the area at a brunch—with waffles in the starring role?

Waffles are easy to prepare, and two or three different toppings make them extra special. A strawberry sauce, easily made in advance with fresh fruit, is a delight. Another simple but delicious idea is Honey Butter . . . made by whipping butter and blending in honey. Peanut Brittle Butter also is tasty and different. Just mix finely crushed peanut brittle into whipped butter.

Tip for the Party-Wise Hostess: Fold in ¼ cup of flaked coconut into the waffle batter for a really memorable brunch treat.

Another fun way to get your friends together is to have a Tupperware party for your new neighbor. The Tupperware dealer plans all the details, starting off with a clever game or two to break the ice . . . then a brief discussion about the best ways to stretch your food dollars and protect food freshness. This all prompts the guests to talk about food and recipe ideas. When you've arrived at the point of exchanging recipes with your new neighbor, she truly feels welcomed into her new home.

It's a friendly gesture to arrange a brunch or some other meeting for all the homemakers in the neighborhood, but let's not forget that husbands and children also need an opportunity to meet the new family.

A back porch or backyard patio party is convenient. Potluck is easy-do and informal American-style entertaining at its best. Featured fare can be barbecued chicken, steak or burgers prepared expertly by the backyard chef.

The All-American accompanying food for all this, of course, is a crisp tossed salad, flavored with your own 'specially created dressing. But how do you keep your lettuce crisp? Simple. Just remove the core by twisting (never cutting) it out. Seal it in a Crisp-It, plastic container that keeps lettuce fresh for days and days. Even the outer leaves stay crisp—there's no waste at all.

Tip for the Party-Wise Hostess: You'd be surprised how many of your neighbors never see each other more than once or twice a year. If this is the case and you have a large group, have a few dozen yellow "Smiley" paper badges on hand and a black felt pen so that everyone can display his first name. You will spare embarrassment and substantially increase your F.A.Q. (Friendly Attitude Quotient).

There you have it all put together for a gala event . . . food, fun and friendship.There's no better way to say "Hi Neighbor!" to the new family across the street.

TOP-MOUNT, ICE-DISPENSING REFRIGERATOR INTRODUCED BY GENERAL ELECTRIC

A top-mount refrigerator which dispenses crushed ice and ice cubes through the door has been introduced by the General Electric Company.

The new TBF-21RR is the first top-mount refrigerator-freezer GE has offered with a Custom Dispenser, and the only top-mount available that delivers both ice cubes and crushed ice through the door.

The Custom Dispenser holds up to 10 pounds (about 260 cubes) of ice in a storage bin which is refilled automatically as needed. Simply press a glass against the dispenser cradle and cubes pop into the glass. For crushed ice, merely flip the selector switch. No need to wrap cubes in a cloth and shatter them with a hammer, or feed them into a separate appliance to get crushed ice.

With a suggested retail price of $599.95, the TBF-21RR becomes the third and lowest-priced Custom Dispenser refrigerator in the GE line. GE also offers Custom Dispensers in 22- and 24-cubic-foot side-by-side models.

As a member of this elite Custom Dispenser family, the TBF-21RR offers such deluxe features as adjustable, half-width cantilevered shelves of tempered glass and special interior styling. The strong, tempered glass shelves, in addition to being adjustable for storage flexibility, ease clean up and help stop "drip through" when spills occur.

Other features of the fresh food section include tinted, see-thru Permalon vegetable crispers and meat keeper. The slide-out crispers can be taken to the sink or any work surface to aid cleaning or meal preparation. The adjustable meat keeper can be positioned as storage needs dictate.

One of two dairy compartments is equipped with a removable second-level shelf for storing small items.

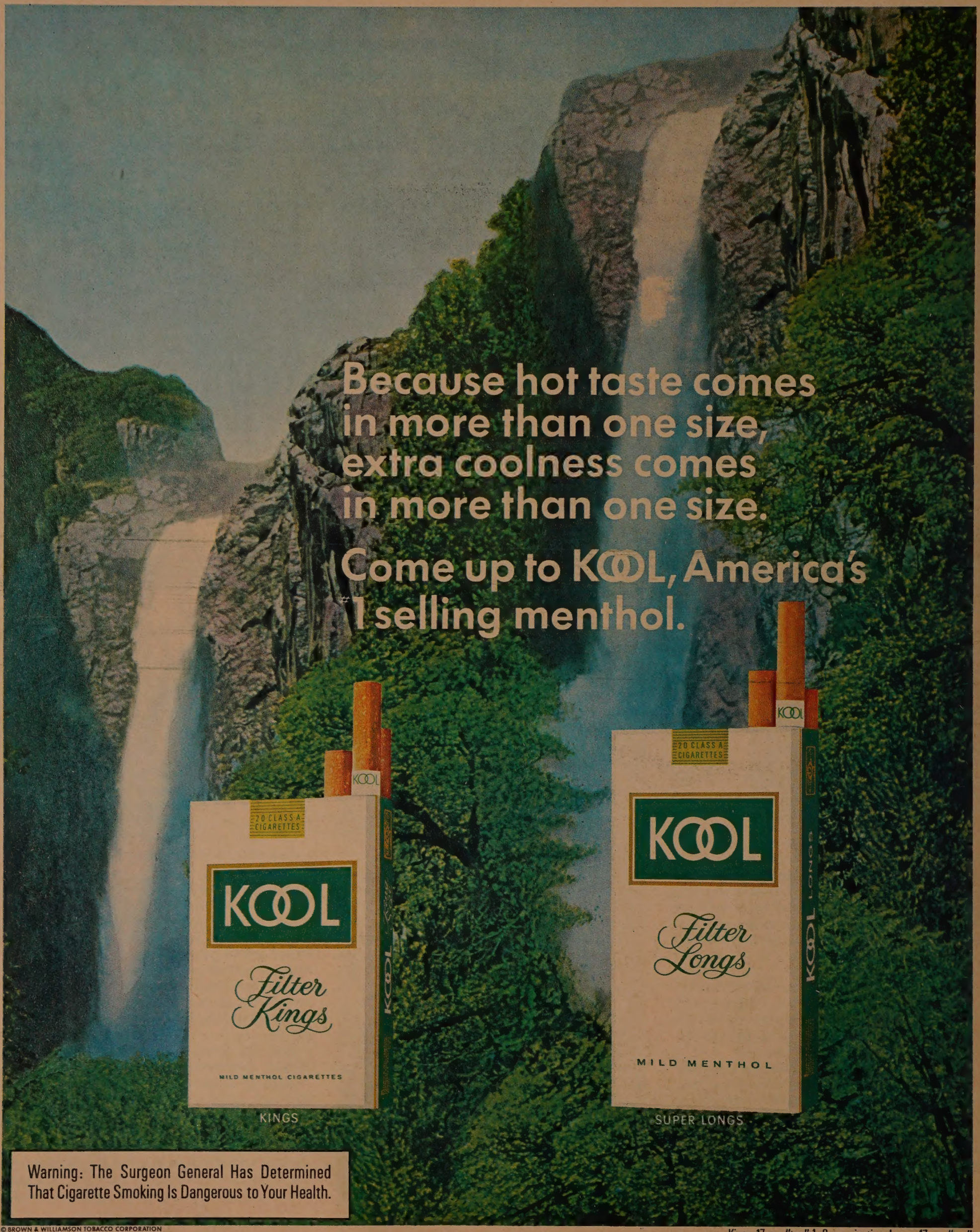
Door-mounted "Porta-Bin" door shelves can hold two one-dozen egg cartons or king-size bottles and can be adjusted on the door to accommodate unusually tall items.

The huge zero-degree 6.82-cubic-foot freezer section offers a cabinet shelf and two half-width door shelves.

Like most other GE no-frost refrigerators, the new model includes a "Power Saver" feature which can help reduce operating costs in dry climates or in air conditioned homes. The "Power Saver" switch controls heaters which warm the areas around the door seals to prevent "sweating" in high humidity conditions. Energy savings switch can be left permanently in the "dry" of approximately 16 percent are possible if the setting.

The new model is also equipped for Rapid Electric Diagnosis which allows the serviceman to plug in a special tester and check the main electrical components in about six minutes without unplugging, removing or unloading the refrigerator.

Equipped with roll-out wheels for easy movement in and out from the wall for cleaning, the TBF-21RR is available in left- or right-hand door opening as well as in GE colors and White.



Warning: The Surgeon General Has Determined That Cigarette Smoking Is Dangerous to Your Health.

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Kings, 17 mg. "tar," 1.3 mg. nicotine; Longs, 17 mg. "tar," 1.2 mg. nicotine, av. per cigarette, FTC Report Mar. '74